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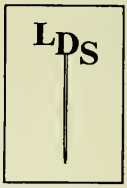

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The Millennial Star is the Official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by the Target Press Ltd., Boulton Road, Reading, Berks. Subscription rates: £1 2s. per year (Foreign $3.00), 2s. per copy. The Star will be pleased to receive articles for consideration, but is not responsible for the materials submitted although it will try to ensure the safe return of these materials wherever possible.

We continue
our study of marriage
and the Mormon attitude
towards
this most sacred of all relationships
with a question from
ELDER DELBERT L.STAPLEY

Can a man take fire into his bosom and not be burned

AS an introduction, I feel to quote from the teachings of Jacob, the brother of Nephi, to the Nephites concerning their sins and transgression of God's commandments. This man of God stated his responsibility to them as a teacher and expressed the anxiety he had for the welfare of their souls. He appealed to them thus:

"But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

" . . . ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

" . . . I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (2 Nephi 9:47-48; Jacob 2:7; 2 Nephi 9:40).

The serious, distressing problems always difficult for brethren in presiding positions to deal with are the immortality cases which involve youth; the older unmarried and the married; the broken homes; the dissolution of family ties which separate parents and children. The sorrow, frustration, and unhappiness of such tragic mistakes serves to upset the lives, both psychologically and spiritually, of the innocent victims of such unfortunate violation of God's laws.

Far too many broken homes result from early forced marriages, unfaithfulness, and incompatibility, the failure of men and women to abide by the vows of the marriage convenant, yeilding to the weaknesses of the flesh, forsaking the principles of righteousness ignoring family prayers, and the guiding influence of the Holy Ghost in their lives.

When the light of the Spirit, because of transgression and hardness of heart, departs from the soul of the transgressor, he is left to himself to grope through the darkness of temptation and evil. Therefore, he does not reason righteousness nor act according to principles of honesty, truthfulness, or mortality.

Solomon expressed these two significant proverbs: "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." (Prov. 11:19).

"Every way of a man is right in his own eyes": (Ibid., 21.2).

The sinner is prone to rationalise and to justify his acts of transgression. He frequently stands upon what he loosely calls "extenuating circumstances" which are but weak excuses for his sinful acts.

Again this wise man said: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: . . . " (Eccl. 5:4.)

Every member of this Church is duty bound to keep sacred and honourably fulfil every requirement and condition of his vows to his God; otherwise, the Lord will not have pleasure in him nor will his mercies be extended upon him.

It isn't too difficult for a sinful man and woman to seek forgiveness after

they take what he and she want—even though they may be guilty of breaking up two homes by their transgressions, causing separation of families, forsaking children and leaving them destitute of love and care, also shirking their personal responsibilities to loved ones for others to fulfil.

To take another man's wife or another woman's husband is stealing in its most ignoble form.

The great lawgiver, Moses, on Mount Sinai received these specific commandments from the Lord concerning man's obligation and regard for the welfare and happiness of others:

"Thou shalt not steal . .

" . . . Thou shalt not covet thy neighbour's wife . . .

"Thou shalt not commit adultery." (Ex. 20:15, 17, 14).

Even the simple can understand these plainly stated laws, and in the light of this knowledge, those who know and transgress the law, stand condemned before the Lord.

In this last dispensation the Lord is just as emphatic, warning the Saints against such sins. He commanded:

"Thou shalt not steal; . . .

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

"Thou shall not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D & C 42:20, 22, 24).

These commandments also are very clear, forthright, and understandable. What applies to the man cleaving unto his wife and none else applies with equal force also to the wife for her husband. There is no double standard in the Church. Both man and woman are responsible for their personal acts.

I often wonder why a man or a woman will give up wife or husband and children for an adulterous relationship. When sin is the foundation of the marriage relationship, the chance of a secure and happy companionship is very remote. Surely the Spirit of the Lord, neither God's laws to man, sanction such behavior, nor can the blessings of the Lord be expected upon such a union.

It is difficult to understand how church members who know these commandments can cast aside such knowledge and yield to the lusts of the flesh. Small violations lead to more serious and devastating sins. Those who play with fire, ultimately, if they persist, will be burned.

Solomon wisely taught this truth:

"Can a man take fire in his bosom, and his clothes not be burned? . . .

"So he that goeth into his neighbour's wife; whosoever toucheth her shall not be innocent . . .

"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." (Prov. 6:27, 29, 32).

Yielding to the illicit enticements of the flesh is the basest of human instincts, also the cause of much sorrow, unhappiness, and the loss of the clean inward feeling of peace men should strive to obtain. Those who sin deny their God and accept Satan, the author and the father of all sin.

Abinidi, the Nephite prophet, cautioned: "But remember that he that persists in his own carnel nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him . . . " (Mosiah 16:5).

Nephi reasoned: "And why should I

Elder Delbert L. Stapley

yield to sin, because of my flesh? Yea why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? . . . " (2 Nephi 4:27).

The Apostle Paul, writing to the Roman Saints counselled: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-13, 16).

Writing to the Corinthians he said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, " . . shall inherit the kingdom of God . . .

" . . . Now the body is not for fornication, but for the Lord; and the Lord for the body . . .

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid . . .

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:9—10, 13, 15, 18).

While I am convinced conditions in these matters among us are much less than in the world, from what I have observed and know, they are not good enough. We are not free of these despicable sins; and Satan, recognising the weaknesses of the flesh, is vigorously attacking the weakened armour in our defenses and far too many are yielding to his enticements to error and sin.

The Apostle Paul understood this weakness of man and, writing to the Ephesian Saints, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11).

...and

ELDER THEODORE M. BURTON

asks every Latter-day Saint man and wife

Do you love your children? I mean really love them?

AMONG the ancient Israelites, the temple of God was the pivotal point around which the whole nation revolved. This building was considered to be the House of the Lord and was made as beautiful as man could make it, for it was to be a place to which God could come on the earth to reveal his will to his prophet.

Thus, to be near the temple was a blessing, and to go into it was a great privilege. However, not all the people were permitted to go into the temple. This right was limited only to the priests, and only the high priest could go into the inner court. There were undoubtedly some in that day who thought this practice was discriminatory, but that was the word of the Lord, and it was obeyed.

So modern temples constructed by The Church of Jesus Christ of Latter-day Saints are built as houses of the Lord and are as beautiful as we can make them in a simple, dignified manner. Entrance to these temples is restricted to those who have proved their faithfulness and loyalty to God, and the temple serves as a pivotal point in our belief, being a place of revelation of the will of God to man.

Let us consider the need for temples in our day. First let us consider life itself. Life on this earth is beautiful and wonderful, despite some of the terrible things that happen. A new born infant is truly a wonder, and a little child is easy to love. Instinctively we love all little ones. But did the total life of that infant begin at birth, or will it cease at death? Reason and instinct tell us otherwise. Talents and potentials and spiritual gifts differ from child to child.

Where did these differences come from? We claim they were brought here as a result of a previous life. This previous life, lived in the spirit, is the basis of the present talents and gifts that we now enjoy. A premortal existence can explain much of life and can account for the differences that we see around us in mortal life. How otherwise could God be just?—for there is no question that people differ, and there is no question in my mind but that God is just and merciful to all his children.

This belief in a previous life is based on scripture. When the Lord called the prophet Jeremiah he said:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 15).

This doctrine of a premortal life must have been taught by Jesus, for his apostles used this teaching to ask a question:

"And as Jesus passed by, he saw a man which was blind from his birth.

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:1—2).

How could the man have sinned before birth unless he had lived before? Life on this earth is a gift of God to us as a reward for previous virtue. But his disciples failed to understand that so-called curses are oftentimes blessings. Jesus reminded them of the danger of passing judgment based on mortal existence alone:

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made mani-

fest in him." (John 9:3).

Note that he did not rebuke them for this doctrine, but merely told them not to pass judgment on people based on what we can see and experience as mortal beings. As spirit children of God, we covenanted to agree to accept this life. But life on this earth does have a purpose, and much of what we experience in this life is based on the kind of life we led before we came here. One thing we can state with confidence: God will give an opportunity to every man to make the best use of whatever life he was assigned in his mortal station. God has made it possible for us to find on this earth the reason for existence and has given or will give every man, every woman, every born child born upon this earth an opportunity to make a new and everlasting covenant with him to accept Jesus Christ as a living Lord and Saviour.

Just as this life depends upon the previous life, so this life is most important for the future, for life hereafter depends upon our life here in mortality. Jesus has shown us the actuality of the resurrection. We have overwhelming testimony of eternal life. It is not some mysterious nirvana, but an eternal life in the flesh that we will receive as individual beings. Life, therefore, follows death as dawn follows darkness, breaking forth into the light of a perfect day. What kind of life will this be for you? The ancient prophet wrote:

"Now behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Al 11:45).

The prophet warned us, therefore, to do something about this now, while there is time left to us, and not delay our repentance, which is the way we change from our present lives to a better way of life. He told us:

"Ye cannot say, when ye are brought to that awful crisis—that is, standing before the judgment seat of God—that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:34).

What he is trying to say is that although repentance later on is not impossible, it is certainly more difficult than it is right here in mortality.

May I then ask: "What kind of a life will you have in the hereafter?" I can answer this question for you quickly. "You will have the kind of life you earned here." You chose the life you are now leading. Are you happy with it? Would you like to improve it? You can, you know. You can choose your life hereafter, and you will have to live whatever kind of life you choose. Just as this life could have been beautiful for all, had we been willing to pay the price, so life hereafter can be beautiful for all. I ask you to look around you. Will your life be beautiful?

Do you love your wife or husband here? Has your marriage here been wonderful? Do you love your children—I mean really love them? Do you love

Elder Theodore M. Burton

your father? Your mother? Has your family life been a joyful, happy one? If not, then get started to work on it to make that life beautiful. It will take effort, to be sure, but is is worth all the work and energy it takes.

If your family life has been beautiful and happy, you will want your loved ones near you hereafter. How happy could life be without those we love? Could you be happy alone? No-one can, to be sure, and therefore the need for eternal companionship. I won't be happy without my family and loved ones, and neither will you, for real love should never die.

How can you tie this family to you? This is the goal of priesthood genealogy. All our efforts are to seal this union right here on earth. This power was given to his apostles by the Lord when he said:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18).

These marriages cannot be united in heaven, but must be done right here on this earth. Jesus rebuked those who thought this could be done later when he said:

"Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:29-30).

This sealing must be done in temples of God erected specifically for this holy ordinance. Hence there is a need to build temples of God in our day.

Priesthood genealogy is not just seeking records of dead ancestors alone. It involves the completion of these temple ordinances. Priesthood genealogy is a work for the living, for those who are dead shall also live again. It is to make possible family life after death that we gather these records and do this ordinance work in temples for our family members while we are still in mortality. We prove our love for our dear ones by first sealing our own family to us in the temples of God built for that purpose. Then we prove our love for our family by doing a useful service for them on their behalf—sealing them to us here on earth by the sealing power of the priesthood of God.

Thus the gospel permits love to become in our lives a reality that can exist throughout all eternity. It is love and spirituality at their very best. The key to true spirituality is priesthood genealogy. We invite you to prove your love for those you hold dear. Is your grief and longing for a loved one real? Do you love a wife enough to want her with you forever? Do you love a child enough to save it? If you do, then first perfect yourselves sufficiently so you can qualify to go into the temple and there do for them the work that will bring them to you forever.

God bless you to catch the spirit of Elijah, which was given in this dispensation along with the binding power to bind together the hearts of men in love for one another. This is the way life was meant to be. It is the basic doctrine of The Church of Jesus Christ of Latter-day Saints. I know that it is the divine method of which Jesus Christ can exalt us into the presence of God the Eternal Father

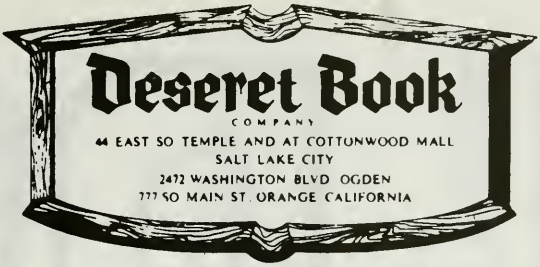
---

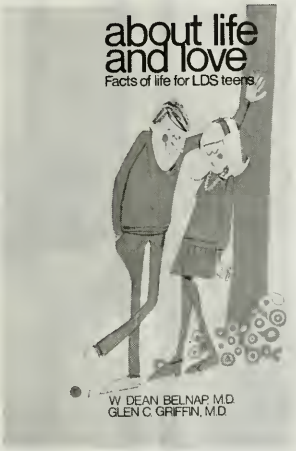
MARRIAGE

by Wendy Kerstetter,
Northampton Branch,
Central British Mission

Marriage is making a dream come true.
Marriage is starting your life anew.
Marriage is home, be it grand or small.
The dearest, the loveliest place of all.

Marriage is sharing with smiles and tears,
The worst and the best of the passing years.
Marriage is learning what life can be,
Based upon love and loyalty.





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LPS

CONVENTION London, Easter

• LDSSA Conventioners pictured together at the entrance of the Ifor Evans Hall of Residence, University College, Camden Town, where this year's third annual convention of LDS students in the British Isles was held over the Easter weekend. With them (on the right) are Elder Marion D. Hanks, Assistant to the Twelve and the General Authority responsible for LDSSA, with Sister Hanks, and President Joseph Hamstead, London Stake President and a member of the student committee, with Sister Hamstead. Other members of the committee, which was presided over by Ronald Asher, postgraduate student of Manchester, were John Madsen, James Moss and David Parkinson — all Seminary leaders.

● Elder Marion D. Hanks speaking at the Friday evening session of the Convention. The main theme of his discussion was methods of introducing the Gospel to college acquaintances without using the normal missionary approach. Conventioners also had discussions with the British Mission President, W. Dean Belnap—a paediatrician and clinical professor at the University of Utah—on contraception, birth, control and drugs. And what would Easter be without Easter eggs? says Madeley College student teacher Lynn Roberts.

EMERGENCY EXIT

- No LDS student convention would be complete without the testimony meeting, and here President Joseph Hamstead bears his testimony to a packed Hyde Park Chapel Relief Society room. Also on the stand are Sister Hamstead, Sister Hanks, Elder Hanks, Bill Skea (who conducted the meeting) and Ron Asher. At the piano is Richard Gardiner. Left: President Hamstead attempts to answer a group's doctrinal questions. This discussion began at 10 p.m. and ended at 4 a.m. the next morning.

- No convention is all work and no play . . . and this year's conventioner was well fed and well excercised (if he wanted to be). Committee member Susan Nettleship was in charge of the catering and she helped was helped by Sheena Knibb. To help digest his lunch, Chris Sexton challenged Sister Maxine Hanks to a game of table tennis. But the high-spot of the social activities came when the ceremonial egg, a papier mache construction containing small chocolate bars, was thrown into the air by Elders Hanks and Hamstead . . . only to bounce unbroken, at the first attempt. It broke the second time it fell, spilling sweets at the feet of the dancers. Two student convention traditions were strengthened during the Saturday evening social—the decoration were of aluminium foil strips from which milk bottle tops had been cut, and the Virginia Reel was danced to an unusual piece of music (shades of Sunderland '69!)

Suggestions for the parents of our young Latter-day Saints

IT has been my blessing for many years to work among the young and among those who work with the young. It has been my especial privilege to labour with several hundred choice young men and women, serving as missionaries in a foreign land.

I believe I know better today than I have ever known in my life how substantial and remarkable and marvellous are the blessings of God to this Church in these days.

He has blessed us with substance in a day when mists of darkness shadow the land. Ours is a family-centered religion, our families are religion-centered, and the gospel as we understand it affects the total personality and all of the aspects of the life of the individual child of God. What do the young people need? What can we offer them of real substance which will help them to avoid the shadows of falsehood and failure and sin and sorrow?

There are some suggestions I'd like to make, not to the young and not especially or at least uniquely to their parents, but to all of us, including parents, who deal with and influence or have great potential to influence and bless the young.

I am sure as I begin, that we are united, you and I and all people of goodwill and honest intent throughout the world, as to the objectives we may desire for the young. I don't know a single parent or other honourable human being who does not want for the young a decent, constructive contributing, happy life. Many of us would

like to help youth, though many give only lip service to their need for help.

What would we want for them? Oh, I'd like my son to win an Olympic event. This would delight me, please me greatly, make me proud. I'd like my little boy to be a fine surgeon or lawyer or salesman, or whatever he chooses to be. But if he were to succeed at some significant service and fail to be an honest, ethical, moral, spiritually perceptive man, I would be a failure and a sad father, in my own eyes. What good people want for youngsters is constructive, happy, participating lives.

It would seem likely that we are united also in our estimate of their value as individual children of God. They are infinately valuable. Do you know the poem

"Nobody knows what a boy is worth
We'll have to wait and see.
But every man in a noble place
A boy once used to be."

There comes to my mind a story of the Second World War which impresses me greatly as to the value of one individual and the impact of one life in the lives of others.

The first great air strike on those who were our enemy, flown from a land base, was led by an airplane named "City of Los Angeles." (There had been previous strikes from carriers, but this was our first flown from our own airfields recovered from the enemy. It was meant to inform him that the war was now to be carried to his own homeland, and it was a very important mission). Abroad the aircraft were twelve men, eleven regular crewmen and a Colonel flying as squadron commander for the mission. They were to reach rendezvous point 50 to 75 miles off the mainland of the enemy, then assume regular fighting formation and fly in on target, which was a complex of high octane petrol plants feeding the enemy war potential.

Rendezvous point was reached as scheduled, and Colonel Sprouse ordered the dropping of the phosphorus bomb which was to mark the point. Sergeant "Red" Irwin skidded the bomb down the chute as ordered. The act was loaded with death. The flap at the end of the bomb chute had somehow become stuck. When the bomb struck it, it exploded prematurely and burst back into the cabin of the airplane and into the face and chest of Sergeant Irwin. Dropping to the deck it began swiftly to burn its way through the thin metal flooring separating it from the incendiary bombs stored in the bomb bay below. In moments the "City of Los Angeles" and its crew would be blown to bits far out over the ocean in enemy territory.

Sergeant Irwin, tragically wounded, got to his knees, picked up the bomb in his bare hand, cradled it in his arms, and staggered up the passageway. Crashing into the navigator's table, he had to stop and unlatch it with fingers that left burn marks in the hardwood. By now the aircraft was filled with acrid fumes, blinding the pilot, and was wallowing less than 300 feet above the water. Irwin staggered into the pilot's compartment shouting "window, window." He could not see that it was already open, and his fumbling fingers left burn marks on the metal. He threw the bomb out of the window and collapsed to the deck. Two hours later, Colonel Sprouse having ordered the "City of Los Angeles" back to base in the slim hope that Irwin's life might

be saved, they reached Iwo Jima. Irwin's flesh was still smoking with imbedded phosphorous when he was removed from the plane by comrades who had to avert their faces from his tragic wounds.

Sergeant Irwin lived to receive his nation's highest honour for extreme bravery and to survive nearly fifty plastic surgery operations which restored him to a somewhat normal life. He lived to marry and become a father. And with him, there lived eleven other men who but for his unbelievable courage would be dead. Eleven men, spared to their lives and work and families through the decision and courageous act of one man! When Sergeant Irwin picked up that bomb, he knew that it was burning at 1,300 degrees Fahrenheit, 1,088 degrees hotter than boiling water!

This dramatic story came out of a war, but its implications are applicable to each of us, to our families, communities, nations. How many young people are there in your home or neighbourhood, choice young children of God, who are wanting for lack of someone who has the courage and concern to interest himself or herself in their welfare? The prime responsibility, of course, is in the home, and we are as a Church and people anxiously interested in strengthening our homes and families. But we are aware that there are literally millions of youngsters who are not receiving in their homes the care they desperately need. They are the legitimate concern of all of us.

What can we do for them?

I offer these quick suggestions in headlines only. The rest of the story, each of us may fashion as we will. I believe them to be the substance of youthful success and joy.

1 Be concerned with their welfare. Recognise their worth and our potential to bless them and influence them and help them and lift them;

2 Understand that they are different. They are not all out of one mould. They are at varying levels of spiritual and social and intellectual maturity, even though they may be the same age. They must be accepted and dealt with as individuals, as they are, and in terms of what they can be, and helped to become the best that they can be; and

3 They need to be taught. They need instruction. Someone has said that we habitually overestimate their experience and underestimate their intelligence. We expect them to act like little adults, and yet we fail to take time and interest to teach them.

At a meeting in England a few weeks ago a little girl, perhaps younger than four years of age, walked into a hall where a film show and lecture were to be presented. I watched her as she stepped daintily over a moving picture projector cord. A man standing near the machine to protect it from accidental damage said to her, "Sweetheart, hurry and sit down. We're going to start." She sat down, right there in the middle of the aisle, smiling sweetly at those around her. He picked her up and explained that he had wanted her to sit up in front on a chair and then escorted her there.

Now, as the father of five children I am not blind to reality. I know that they don't always do what we tell them, but if we have a proper appreciation of their value and of our ability to influence them, if we will accept them as they are and teach them in a spirit of love, wonderful blessings will come to them and to us.

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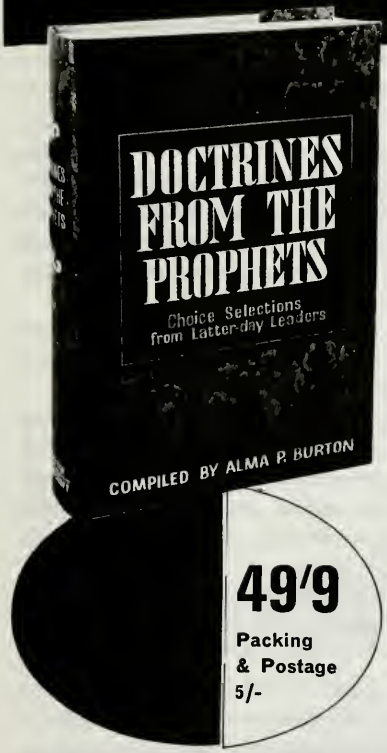

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A Letter from

Vienna,
March 1970

My dear, wonderful, brothers and sisters,

My heart is full of gratitude to our Heavenly Father for the privilege of being called on full-time mission. Like almost everyone else called to the Austrian mission, my first move after receiving my call from the prophet was to reach for an atlas and check to see where Austria was. (I'm informed also that a large per cent of missionaries go round telling all their friends they're going to Australia before reading the letter properly).

Upon reaching the airport in Vienna last November I was still in a big daze, not fully comprehending that I was actually going to have to speak a different language, or how difficult it would be. Having had five years of French in school and being told of the possibility of a mission abroad I had been convinced I would be sent to France, but the Lord sent me to Austria where the German language is spoken.

The little German I had learned in school was a beginning—at least I could pronounce the worsd before my eyes although not understanding them. Then I realised I would need our Heavenly's Father's help more than ever before.

My first companion was very understanding and patient, but she also pushed me hard so that I could start learning the discussions. My first assignment seemed insurmountable—that of speaking to someone at the door. I was trembling as I stuttered out my first attempt. When the woman who answered the door told us to call back later I didn't even know what she had said but I knew from the look on my companion's face that it had been good.

In a day or so I began to learn the Joseph Smith story, which was like standing at the foot of a huge mountain, having no previous climbing experience and knowing I had to reach the summit.

As I look back, it all seems like a dream. I put myself in the hands of the Lord and did all I could. With the encouragement of my companion I told myself it could be done and from the day I stopped fighting against the task before me, and decided to dedicate all of my energies to serving the Lord and my brothers and sisters, I have received more joy than I even thought was possible.

As each new day dawns, it brings new problems. (I should advise anyone who would like to fulfil a mission abroad to learn to ride a bicycle on the right side of the road—somewhere where you're not likely to meet something coming the other way of course—I learned the hard way!) Satan tries hard to discourage missionaries and very often succeeds, but I know without a shadow of doubt that when we do our best the Lord is on our side—it's as though we march forth with an army in the morning and ride home on the shoulders of angels in the

a Missionary . . .

evening. When we don't take the opportunities given to us, when we rationalise, when we make excuses for ourselves, of course we're going to feel there is something big and heavy standing on our heads all day long!—and return home feeling sick and grumpy instead of "happy tired."

It is my testimony that the Lord directs the work in His Church through a living Prophet. What a wonderful blessing it is to be here in the mission field for two short years, to see the joy that the gospel brings into the lives of the newly-converted!

I would advise the youth of the Church to plan and save for a mission. In doing so, you will lay the way open for the Lord to pour countless, wonderful blessings upon your heads.

May the Lord bless all of you.

Sister Jennifer Green

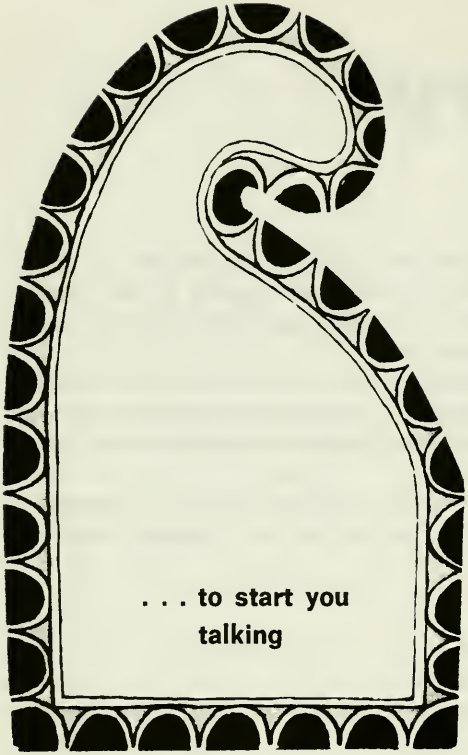
Austrian Mission,
Furfangasse 4
1190 Wien,
Osterreich

P.S. In Austria tracting produces 1 in 4,000
Referral without name produces 1 in 50
Referral with name produces 1 in 16

Sister Green feels that there are many members in Britain with relatives, friends or even casual acquaintances in Austria. Often the fact that the missionaries have contact with people in another country that they know, is sufficient to get them into their homes, whether or not they have shown previous interest in the Church.

Referrals should state the name, address and description of both the sender and the contact, and if possible the relationship of the two people, or groups of people. They should be sent to the Mission Home.

Sister Green also adds that if any missionaries are teaching investigators from Austria or Germany, she is willing to help by communicating with them in their own language if they need any help.



Obedience

God has made man Lord over all things here below; and it is the labour of man to bring all things unto subjection to God by first subjecting himself to the will of God, and then subjecting all things over which he has control in their time and order. The will of God is extreme life to his people, and to all they control.

Blessings

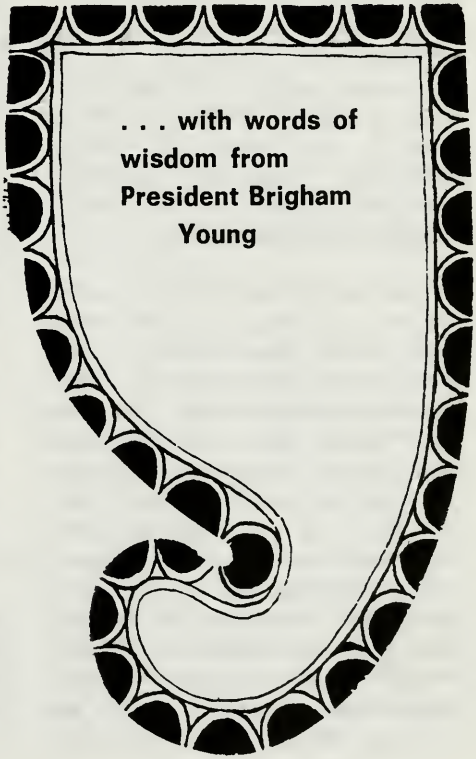
Live for the blessings you desire, and you will obtain them, if you do not suffer selfishness, pride, or the least alienation from the path of true virtue and holiness to creep into your hearts.

Sin

Sin consists in doing wrong when we know and can do better, and it will be provided with a just retribution in the due time of the Lord.

Temple Work

Your endowment is to receive all those ordinances in the house of the Lord which are necessary for you after you depart this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key word, the signs and the tokens pertaining to the Holy Priesthood, and gain your eternal exaltation.



Give'em Beans!

Dried beans of all colours and varieties are most economical, nourishing addition to any food store. They have long been an important part of our diet as they are filling and high in protein content making them an excellent meat substitute. Beans have been used for centuries as a major staple at sea. On long voyages their "keeping" qualities under damp, cramped conditions justified their important place in the sailor's of yesteryears diet. These same qualities make them useful in our year's food-storage plan today.

I have heard it said that many people will buy and store tinned pork and beans and use them regularly in their food planning. Most, I have been told, will not prepare beans from their dried state. Tinned beans are useful and important, as well, and are a convenience food. All that is required to prepare them is to open, warm and serve. It is a quick nourishing meal. However, I would encourage you to try some of the recipes I will give you for preparing beans from their dried condition. I have included a recipe for three different kinds of beans and each has a unique flavour. There are many advantages in preparing beans from scratch.

1. Dried beans take up much less space for the same amount of nourishment that is contained in cases of tinned beans. Twenty pounds of dried beans would be a good supply for a family of five and a useful buffer in any emergency.
2 Dried beans keep indefinately. I keep my supply in covered tin boxes or jars to keep them clean and free from dust. Tinned beans must be rotated and used within one to two years.
3. Dried beans are cheaper to buy and store in bulk than the same amount of tinned beans. It is possible to buy them in 5 or 10 pound packs from the Cash Mart or from companies that deal in selling bulk goods. (We gave you a list of these in the March issue of the Millennial Star) However, in checking prices from a supermarket in our village, I found that their own brand of tinned beans sold at 10d. for a 15 oz. tin and a name brand sold for 1s. 3d. for 16 oz. These tins would supply three or four moderate servings. Dried haricot beans (the small, white ones) sold at 1s. 8d. for 16 oz. Dried beans or butter beans cost 2s. 6d. for 16

oz. It must be remembered that dried beans must be soaked in water for the first step in their preparation. It is estimated that they more than double their bulk during this step — it is evident that they are more economical to use than the tinned variety.

4. It is possible to make a delicious main dish using dried beans as a base and only those ingredients easily stored and basic to your storage, inventory. It will include dried beans, tinned tomatoes, molasses, spices, dried onions and tinned meat. Tinned meat is a nice addition, but not absolutely necessary.
5. Once you have prepared your own baked beans, you will find that they are so delicious that they are sure to become family favourites.

STORAGE CUPBOARD BAKED BEANS

1 pound dried haricot beans
6 ounces brown sugar
1 teaspoon dried mustard
3 ounces dried onion
1 pound tinned tomatoes
1 tin cooked meat (pork or tinned frankfurters)

Rinse beans; add to 2 quarts cold water. Bring to boiling and simmer 2 minutes; remove from heat; cover, let stand 1 hour. (Or, add beans to water; let soak over night.)

Add ½ teaspoon salt to beans and soaking water; cover; simmer till tender. 1 hour. Drain, reserving liquid. Combine beans, tomatoes, sugar, molasses, mustard and tinned meat.

Put in two-quart bean pot or casserole. Cover and bake at 300° for 5 to 7 hours. Add more liquid from the bean water if needed. Makes 8 generous servings.

CHILI CON CARNE

1 pound minched beef
1 large onion, chopped
1 green pepper, chopped
1 one-pound tin tomatoes, broken up.
1 eight-ounce tin tomato sauce
1 pound dried pinto or kidney beans
1 teaspoon salt
1 to 2 teaspoons chili powder
1 bay leaf

Wash and pick over the pinto or kidney beans. In a deep bowl, cover beans generously with cold water and soak overnight. Drain. Cover beans and simmer in deep, heavy 4-quart kettle with 1 quart water and salt for 1½ hours.

In heavy skillet cook meat, onion and green pepper till meat is lightly browned and vegetables are tender. Stir in tomatoes, tomato sauce, kidney beans (drained) salt, chili powder, and bay leaf. Cover and simmer for 1 hour. Remove bay before serving.

MEET VICTOR WILKINS PHOTOGRAPHER

by Gwen Cannon

PHOTOGRAPHY is " . . . a man with his conscience, speaking, writing and singing in this hieroglyphic language of light and time."

This is how philosopher-photographer Ernest Hass once described his art and his science. Victor Wilkins, London-born photographer and an Elder in the Hyde Park Ward of the London Stake, approaches his chosen profession in much the same manner.

"It's a medium in which I can express my most creative ideas," he said,

"capture my keenest perceptions and my deepest emotions.

"I don't just use my camera to record an image . . . but I use it to capture a moment in time, space and feeling."

And there is a great emotional impact in his photographs—the longings of a small coloured boy; the joy of a beautiful girl with her hair blowing in the wind; the eternal nature of waves on an almost deserted beach; the strength and inner peace of a family in love with each other.

These are the subjects of Victor's camera . . . and his skill with this precise instrument has become his art —and his life.

Born in London the week the Second World War ended, Victor was appropriately christened. His parents had three children and they worked hard to main them and instil in them high ideals.

As a child Victor was a day-dreamer, but a keen observer of nature. "I loved its majesty and beauty," he says, "and I still do."

But he always had a sense of destiny . . .

"I had this inner feeling that something wonderful would happen to me some day, and as a child this faith in the future was imagined as a hoped-for inheritance from some remote and unknown relative."

Victor added: "I always felt as if someone was saying to me, 'Don't worry, some day you will inherit a great inheritance.' This was never fulfilled in my childish dream way . . . but surely it must now have been fulfilled with my membership of the Church of Jesus Christ—for there can be no greater inheritance than that which I now know can be mine."

When Victor left school he was interested in interior design for a while. He then worked as a game keeper and finally became involved in photograph by answering an advertisement for a boy willing to learn photographic aids.

He stayed with his job for 3½ years, in which time he learned about photography as well as the processing and developing of film. Later he ventured forth as a freelance photographer, but soon became associated with two com-

mercial studios. Finally he took a job as a fashion printer with a famous London photographer. He covered the Paris collections and became deeply involved in the glittering world of fashion.

Today he is the Victor Sherenberg of photograph. His pictures have appeared in many of the glossy fashion magazines, the Sunday Mirror, Management Today and other publications.

It was during his life in the fashion world that Victor became what he describes today as an "anti-everything, with a hippy attitude, long hair and far-out clothes.

"I tried hard to find the answer to life's problems through the study of Far Eastern religions," he said.

"But one day I was just sitting and studying the figures of famous men in the Albert Memorial, and I was wondering what it was that motivated these great men.

"This was the first prayer that I had ever offered in all my life. I sat looking at the great men of the past — Beethoven, Bach, Shakespeare, Milton— and asked, 'O Lord, what made these men great and yet kept them close to the people?' And I started as I heard a voice say to me, 'Godwas their inspiration.' I turned. There was no-one there. I was alone . . . and yet I had heard a voice say to me, 'God was their inspiration.'"

He experienced great wonder and joy at his sudden awareness. He walked down Exhibition Road—as he had done many times in the past—still thinking about God. He noticed for the first time the Hyde Park Chapel and something said to him, "This is what you are looking for."

"I went inside and a missionary greeted me and invited me to look around the chapel. It was strange because I was not offended—as I previously would have been—by the closely cropped, dark suited missionary My own hair was shoulder length."

As the Elders explained the Gospel to him, Victor felt a wonderful warmth and a glowing within. "I could feel it, it was strong," he exclaimed. "The message rang true."

The missionaries gave him a "Meet the Mormons" book to read and told him to pray for an understanding of its message.

"I so thirsted for knowledge of the Gospel that I sat down straight away to read and scarcely ate or slept until I had read every page of the book over and over again.

"I had incredible sensation of testimony. I wanted to be baptised. I just had to get my old self off and put on a new self."

Within a few days Victor was baptised, and his great desire then was to spread the good news. Everyone should know about Mormonism, he believed. He preached the Gospel at every opportunity—to his wife, to his brother, to the people he worked with and worked for—and through his influence many heard and accepted Mormonism.

Now he is a Stake Missionary — his companion is one of those who he converted—and perhaps if one statement could describe him and his joy in the Gospel, it would be, "Though we travel the world over to find the beautiful, we must carry it with us or we find it not." (Emerson)

Victor carries the Gospel—thus beauty—with him.

Prophet sustained — with a new Apostle and three Assistants to the Twelve

Joseph W. Anderson

by Monitor Noyce

NINETY-three-year-old President Joseph Fielding Smith was sustained as the tenth President of the Church in a solemn assembly of the 140th Annual General Conference

During the same morning General Session, Elder Boyd K. Packer, an Assistant to the Twelve, was named to the Council of the Twelve. Three new Assistants to the Twelve were named:

Elder Joseph W. Anderson, 80, secretary to the First Presidency since 1922;

Elder David B. Haight, assistant to the President of the BYU, at Provo, Utah; and

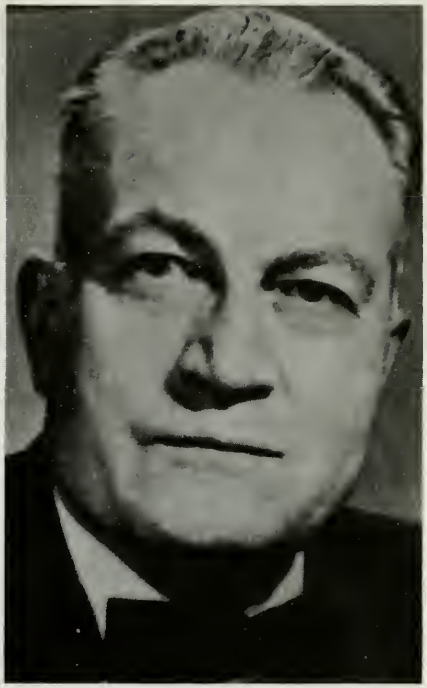
Elder William H. Bennett, director of Extension Services of Utah State University, Logan, Utah.

President Smith declared that the Church was not an institution of men, but was directed by Jesus Christ, who chooses men and calls them forth "to accomplish His purposes."

The new President said the Church bore His name, had His Priesthood, administered His Gospel, preached His doctrine and did His work.

"If this were the work of man, it would fail, but it is the work of the

David B. Haight



William H. Bennett

Lord and He does not fail," the President added.

Presenting the statistics of the Church for the year ending December 31st, 1969, Elder Anderson disclosed that 123,383 new members had been baptised—70,010 converts in stakes and missions and 54,606 children of record.

The total Church membership at the end of 1969 was 2,807,456.

At the solemn assembly—the first since April 6th, 1951, when the late President David O. McKay was sustained as Church President—the priesthood quorums and then the Church membership as a whole voted to accept and sustain President Smith as the prophet, seer and revelator of the Church.

Also sustained in the solemn assembly were President Harold B. Lee as First Counsellor and President N. Eldon Tanner, as Second Counsellor in the First Presidency; and the other General Authorities of the Church, including the new Apostle and the three new Assistants to the Twelve.

President Smith paid tribute to the "inspired leadership, the great spiritual insight and the firm hand" of President McKay.

"Now that his valiant work here is finished and he has been called home to serve in other ways, the Lord has given the responsibility and leadership in His earthly kingdom to others of us who remain."

President Smith said he has "complete confidence" in his counsellors. "They are men of God, guided by the

inspiration of heaven."

He described President as a pillar of truth and righteousness, a true seer who had great spiritual strength and insight and wisdom and whose knowledge and understanding of the Church and its needs were not surpassed.

President Tanner, he said, was a man of like calibre, of per feet integrity, of devotion to truth, who was endowed with that administrative and spiritual capacity which enabled him to lead and counsel and direct aright.

"And what I say about President Lee and President Tanner applies also to the Quorum of the Twelve and the General Authorities. They are men of God," President Smith said.

"There is no work on earth as important as the work of the Lord and there are no positions of service and responsibility as far-reaching in their effect upon our Father's children."

ELDER PACKER fills the vacancy in the Council of the Twelve occasioned by the elevation of President Smith to that of President of the Church following the death of President McKay in January.

Elder Packer was named as Assistant to the Twelve in the semi-annual conference, October, 1961. He served as President of the New England Mission for three years beginning in 1965. He has completed work on his doctorate degree.

He was born at Brigham City, Utah, married in the Logan Temple to Donna Smith and they have 10 children. He was a bomber pilot during the Second World War with the U.S. Air Force.

ELDER ANDERSON became secretary to President Heber J. Grant in 1922 and has served as secretary to each First Presidency since. He has also been clerk of the general conferences.

A native of Salt Lake City, his parents moved to Weber County where he attended school and graduated from Weber Academy and was a student of President McKay there.

Elder Anderson served in the Swiss-Austrian Mission and has travelled widely with the First Presidency.

He has been a member of the Bonneville Stake High Council for 25 years. He married Norma Peterson in the Salt Lake Temple and they have a son and two daughters.

ELDER HAIGHT has been a Regional Representative, a member of the Church Priesthood Missionary Committee, a former president of the Scottish Mission and for 12 years was president of Palto Alto Stake in California.

He has also been a prominent business executive, civic leader and a commander in the U.S. Navy in the War. Elder Haight was mayor of Palto Alto for two terms.

He was born in Oakley, Idaho, and married Ruby Ollson of Salt Lake City in the Salt Lake Temple. They have two sons and a daughter.

ELDER BENNETT also has his doctorate and has served as Dean of the College of Agriculture and in other responsible positions at the U.S.U. During the War he was a captain of infantry.

He, too, has been a Regional Representative and member of the Priesthood Welfare Committee, the Priesthood Missionary Committee, and a Counsellor in the East Cache Stake Presidency.

Elder Bennett was born at Taber, Alberta, Canada, and married Patricia June Christensen. They have one son and five daughters.

The new first Presidency—President Joseph Fielding Smith, 1st Counsellor Harold B. Lee.

At General Conference . . .

PRESIDENT Joseph Fielding Smith called on the youth of the Church to have respect for the law, and pleaded with the parents to "teach personal purity by precept and example."

The President said that everything done in the Church "centres around the divine law that we are to love and worship God and love and serve our fellowmen.

"It is no wonder then that as a Church and as a people we have deep and abiding concern for the welfare of all our Father's children."

"We look with firm disfavour upon some of the social and cultural trends that have and do exist in our society, and firmly believe that all decisions on moral issues should be in harmony with the standards found in the Holy Scriptures, beginning with the Old Testament and including the other volumes of revealed writ which God has given in succeeding dispensations."

President Smith advised the youth to have respect for law. "We have little sympathy, however, with the spirit of disruption and dissidence. We urge our youth to avoid these displays of

intemperate conduct and rather to be found on the side of law and order and circumspect action.

"We have great concern for the spiritual and moral welfare of all youth everywhere. Mortality, chastity, virtue, freedom from sin—these are and must be basic to our way of life, if we are to realise its full purpose."

President Smith made a plea with parents, to "teach personal purity by precept and example and to counsel with their children in all things."...

He said the leaders of the Church have confidence in the young and rising generation in the Church and "plead with them not to follow the fashions and customs of the world, not to partake of a spirit of rebellion, not to forsake the paths of truth and virtue. We believe in their fundamental goodness and expect them to become pillars of righteousness and to carry on the work of the Church with increasing faith and effectiveness."

In his address at the solemn assembly President Smith declared "there is no work on earth as important as the work of the Lord.

"I rejoice in the work of the Lord and glory in the sure knowledge I have in my soul of its truth and divinity.

"With all my heart I bear witness that Jesus Christ is the Son of the living God; and that the work in which we are engaged is true."

He advised members to let their light so shine before men they may see your works and glorify your Father which is in heaven."

THE call for Church members to obey the law was reiterated by President Tanner, who declared that the greatest gift to mankind is threefold—the right to immortality and eternal life the plan by which man can gain it, and his free agency to choose what he will do.

"The Lord gave us the plan," President Tanner said, "which will bring us the greatest joy and happiness while on this earth, and which will prepare us for eternal life. All we have to do to enjoy this is to obey the law and keep His commandments."

He said all the laws of God and the laws of nature were made for the benefit of man, for his comfort, enjoyment, safety, and well-being.

All must conform with the laws of nature to be successful, including doctors, engineers, scientists.

President Tanner said there are still those in the jungles who practise cannibalism and if that is the kind of life we wish it is available to us.

"Part of the purpose of our existence, however, is to rise above these animal instincts, and to reach the highest plane of human behaviour in our social relations."

He said: "Obedience to God's laws would eliminate all of the disturbing conditions prevalent today.

"We owe it to ourselves, to our youth, to the future of our country, to restrict, and if possible do away with the use of these develish and deleterious things that are causing so much tragedy in the world today."

He reminded parents that the first and great and important responsibility lies with parents "to teach the laws of God in the home. To do this the parents must be a living example."

THE theme of obedience to the laws of God and the laws of the land was cautioned by members of the Council of the Twelve.

Elder Spencer W. Kimball, acting President of the Council of Twelve, observed that when a great prophet dies, the Church is not without leadership "for single instant." He said the eight former presidents of the Church assumed their presiding responsibility at an average age of 70 years and relinquished it by death at the average age of 85 years.

"We may expect the Church President will always be an older man. Young for action, vigor, initiative; older men for stability and strength and wisdom through experience and long communion with God."

Elder Kimball said that to be a prophet there are many things he doesn't need to be BUT "he must understand the divine language and be able to receive messages from heaven. He need not be an orator, for God can make His own."

"When the world has followed a prophet it has moved forward; when it has ignored them, the results have been stagnation, servitude and death," he said.

Elder Ezra Taft Benson noted that a beginning has been made in proselyting in Thailand, Singapore and Indonesia. The Mormon servicemen in Vietnam have laid the groundwork for great expansion there and "we have strong congregations on Okinawa and a nucleus of Vietnamese have come

Elder Spencer W. Kimball

Elder Ezra Taft Benson

into the Church.

He said the Mormon pavilion at Expo '70 in Japan is ready to play a great role in Asian proselyting, and the missionaries are ready to follow up the referrals expected to come from those visiting the pavilion.

Elder Benson said during his visits to Asia in the past two years he has sensed a change in the attitude of the people. They appear to be responding to the admonition in the Doctrine and Covenants " . . . Hearken ye people from afar; and ye that are upon the islands of the sea listen together."

Elder Mark E. Petersen stated that when a man is called to lead the Church, he is also a prophet of God, in the same sense as Moses, Isaiah and Ezekiel.

Such servants of God were important in ancient times, and so well established that Amos said: "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."

Elder Petersen said that "Joseph Fielding Smith, who is our President today is likewise a divinely appointed prophet of Almighty God."

Elder Delbert L. Stapley said everyone "with unwavering faith" can seek wisdom and guidance from God.

He warned that trends today are away from Gospel teachings. "If these trends continue, distruction will result because God will not be mocked."

Souls that waver in faith and drift into darkness of mind often end up as apostates to truth and righteousness.

"Our duty is to prepare our hearts in righteousness; forsake iniquity,

Elder Mark E. Petersen

Elder Delbert L. Stapley

cleanse our souls of evil, not become beguiled by enticing and flattering words or the vain deceits of designing men who would lead us down the paths of misery to destruction," Elder Stapley said.

Elder Marion G. Romney said that when men correctly understood and have faith in the true and living God, they strive to develop in themselves His virtues. He becomes the lodestar of their lives; to emulate Him is their highest aspiration.

He said that as people strive to be perfect, they actually become partakers of God's divine nature and add to their good virtues and thus drive out selfishness, greed and lust, hate, contentions and war.

"Turning to false gods will not bring peace, what men must do," he said, to find peace, "is to discover and emulate the true and living God.

"To find and follow Him is the greatest need of this generation, as it has been of all generations."

Elder LeGrand Richards declared that only through His prophets does the Lord carry out His purposes, bestow His authority and do His work.

He said this Church is led by a living prophet. "It is built upon the foundation of apostles and prophets and we can feel secure in our hearts to know that this work will continue to roll forth to become great as a mountain and fill the whole earth.

"There is no other thing you can do in the world that will bring you greater happiness than to help this work roll on.

Elder Richard L. Evans counselled

Elder Marion G. Romney

Elder LeGrand Richards

youth to profit by what has already been proved, by the trial and error and anguish of others, over the ages.

"You can't experiment with everything—there isn't enough time. Don't gamble the peace and happiness and opportunities of eternity against the cheap and shoddy enticements of time.

"There are thousands of things that could kill you—and you have only one life to lose. There are thousands of things that could destroy you mentally, morally, physically, spiritually. Not one of them is worth it."

His advice to youth: Take advantage of the counsel of parents, bishops and other competent and trustworthy people.

"No one ever fell over a precipice who never went near one" he counselled.

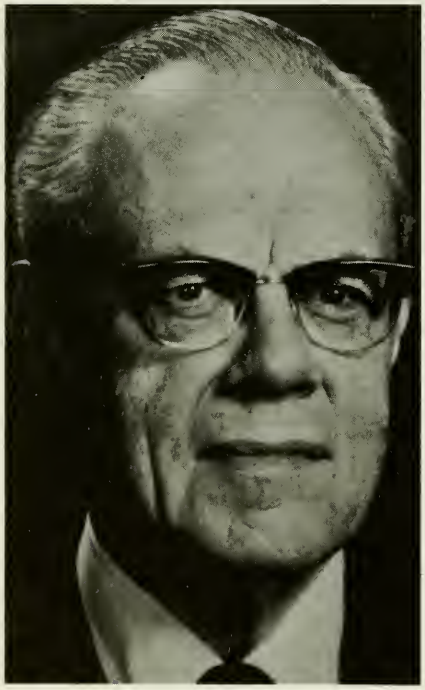
"The physical, moral and spiritual laws of God are still in force. No one has ever repealed them. No one has a right to, except God who gave them. When He tells us something, we better believe it."

'However, Elder Evans said, God is a loving Father who will forgive and help his children find peace and self-respect and as we improve and repent and show our sincerity and by the lives we live."

"There is a world wide quest for truth, said **Elder Hugh B. Brown.**

He admonished persons searching for truth to prepare themselves for the coming of Christ.

Elder Brown declared that the most hopeful and glorious announcement and promise that has been made in all the history of the world, save only that



Elder Richard L. Evans

Elder Hugh B. Brown

which was made by the angels to the shepherds on the hills of Galilee when Christ was born, was that the Saviour will come again.

He said that the moral and spiritual truths which the world sought from its prophets must be proved and validated in the experience of men.

However, every man must search for truth himself, be truth to himself, must answer to his own reason and to his own moral conscience.

The upward search for God takes faith and effort. "It is not an easy course" declared **Elder Howard W. Hunter**

He said history, science, reasoning and revelation all point to the fact that God lives.

Elder Hunter said that in order for an individual to obtain unwavering knowledge of the reality of God, he must live the commandments and the doctrines announced by the Saviour during his personal ministry.

"When man gains this knowledge, a rich meaning comes into his life. Understanding which surpasses worldly learning is his."

"This is God's work," declared **Elder Gordon B. Hinckley.** "It will continue to strengthen over the earth, touching for good the lives of countless thousands whose hearts will respond to the message of truth. No power under heaven can stop it."

He declared that "there are those, both in the Church and out, who would compel us to change our positions on some matters as if it were our prerogative to usurp authority which belongs to God. We have no desire to quarrel with

Elder Howard W. Hunter

Elder Gordon B. Hinckley

others. We teach the Gospel of peace. But we cannot forsake the word of the Lord as it has come to us through men whom we have sustained as prophets."

Elder Hinckley spoke of the faith and endurance of persecution by members of the past as he said "we may be asked to make some small sacrifice for our faith, when our forebearers paid so great a price for theirs."

He advised: "If there is trouble, let us face it calmly. Let us overcome evil with good . . . Let us press a steady course, moving forward to build the kingdom of God."

Elder Thomas S. Monson said teachers listed teachers in the home, the teacher in the school and the teacher in the Church, which most influence a person's life.

He told the parents—the teachers in the home—that the "prime time for teaching is fleeting. Opportunities are perishable."

Elder Monson said the teacher in the school has great influence upon the lives of his pupils but unfortunately, there are those few teachers who "delight to destroy faith, rather than build bridges to the good faith."

He said parents can prepare the pupil against this possibility by providing a guide to the glory of the Celestial Kingdom of God.

The third teacher, Elder Monson said, in the Sunday School, is the one judged by his students—not alone by what and how he teaches, but also by how he lives.

He said the greatest teacher of all overshadows the life of each, He is the Saviour, who taught, "it is more blessed to give than to receive."

Elder Thomas S. Monson

Elder Boyd K. Packer

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STAR NEWS

BIRMINGHAM STAKE

To avoid disappointment so often found in competitive festivals, Irene Preece, the Relief Society Stake Choristor, devised a special programme on March 14 in which all the wards and branches took part.

The theme "Such Lovely Things" developed with poetry and songs, included a full chorus of the combined choirs numbering 87 sisters as well as individual Singing Mothers choruses and solo items. Margaret Woods of Walsall was the narrator, guiding a conducted tour of the British Isles and pointing out "such lovely things" as trees, flowers, mountains, etc., returning at the end of the day to "Home Sweet Home." A wonderful spirit prevailed throughout the entire programme and the singing was angelic. More than 80 people formed the audience inside, but apparently people gardening at nearby houses were also appreciative listeners. Everyone agreed that this was just the beginning, and bigger and more ambitious plans are being made for next year.

A very enjoyable evening was held when **CHELMSLEY WOOD** Branch organised their first social on March 28. This was in the form of an Easter Party, and commenced with the judging of Easter Bonnets. Games were organised for the children, and refreshments were served by the Relief Society sisters. The evening continued with square dancing, led by John Bond, and various other types of dances. In spite of the bad weather, 76 attended, and inspired by the huge success, it is hoped that the branch will soon be holding regular socials.

The **BIRMINGHAM** Ward Relief Society Social held on March 18 at Handsworth Chapel, was also a farewell for sisters in the Sutton Coldfield Branch, being their last meeting together. The evening, conducted by Winifred Megeney, commenced with a shortened lesson given by Doris Green, which was followed by a talk on Emma Ray McKay by Eileen Grice, and a few remarks by the new Sutton Branch Relief Society President, Murial Cuthbert. Then the sisters sat down to a delicious meal of soup, ham salad and fruit and cream, plus a chocolate birthday cake. The Bishopric were also invited to attend and about 33 sisters were present.

The following week Sutton Coldfield Relief Society held a combined opening social and birthday party at the Central British Mission Home. Twenty-four brethren and sisters were present, including seven investigators. After the welcoming remarks, Stake Relief Society President Gladys Jones spoke for a few moments on the very first Relief Society meeting and the organi-

sation of the society, then Christine Adams read from Proverbs 31-10-3. Angela Bennet, 1st Counsellor, organised games for the rest of the programme, while 2nd Counsellor Eileen Grice was in charge of the buffet. While the refreshments were being served Sylvia Green played the piano and then Gordon and Linda Keytes entertained with song. As the evening closed it was felt that the prospects for the new Relief Society were unlimited despite the fact that meetings will be held in members' homes because as yet they have no chapel.

BRITISH MISSION

The first ever M-Man/Gleaner Dinner Dance was held in the **IPSWICH** District recently at the Ipswich Chapel Paul Eggleston and Susan Dawdry formed the organising committee from the Ipswich Branch, and finally arranged the evening after many setbacks. Evelyn Richardson was responsible for the floral decorations on the tables.

Reception was at 7.30 p.m. and dinner began at 8 p.m. The meal was prepared by Bob Coleby, a catering student at Norwich City College and a friend of the organisors. He was assisted by Paul Dawdry, and the MIA-Maids acted as waitresses for the evenings.

Guest of Honour was Master M-Man Gary Hawkes and his wife. Speeches were made and toasts to the Queen and the Ladies and Gentlemen were made.

After dinner, dancing was held in the ballroom.

CENTRAL BRITISH MISSION

On March 18, **BEDFORD** Branch Relief Society sisters gathered at the home of Ann Alison for their anniversary celebrations. First the normal lesson was presented by Moira Wardle, and then everyone enjoyed a meal of salad, cakes and biscuits.

The same evening the M.I.A. held a Swimming Party at the Robinson Pool in Bedford. James Forrest organised the outing and 10 members attended.

IRISH MISSION

On March 28, **DUBLIN** Branch M.I.A. walked off with the travelling Roadshow trophy, with their clever act, "The Stolen Hole." Costumes, scenery and performances were excellent, and they are to be congratulated for their efforts.

There were nine branches competing this year with an excellent variety of acts. The theme was "Read All About It," and each act cleverly worked around this idea. Timing was greatly perfected from past years, and the whole show moved smoothly and efficiently. There was a large and enthusiastic audience to enjoy the performances, and all the M.I.A.'s deserve a "bouquet" for their work in presenting such a quality Roadshow.

LONDON STAKE

Over 40 young people gathered together at Epsom Chapel for a Leadership Weekend,org anised by the London Stake M.I.A., from February 13 to 15.

As "Valentine" day was at hand, great emphasis was placed on the "heart" throughout the weekend.

On arriving at the chapel, leaders received large cardboard "hearts" on which they were to stick small coloured "hearts" with the names of others

The complete cast of Dublin's winning Roadshow act "The Stolen Hole."

on the weekend course. This theme was continued into the evening's activity, which gave instruction in "getting to know you" dances and activities.

On Saturday, the Leadership Improvement session concentrated on "putting one's heart into the M.I.A. programme" Leaders were then instructed in music and the Stake is 40 conductors better off as a result!

The "sole" part of the programme was provided next as leaders were shown Minor Games—or how to tire yourself in 2 minutes!

The central part of the weekend was "Communications" — and how to become better leaders as a result. Subjects covered were speech, planning, organising and publicity.

The Epsom Ward M.I.A. were responsible for the "Valentine" Dance on Saturday evening, which was attended by all of those on the weekend and others from throughout the Stake.

The Spiritual unity among all those present was demonstrated at the Testimony meeting on the Sunday for the leaders. Most of those present bore it had on their lives, and members from their testimony of M.I.A. and the effect the various wards felt closer as a Stake.

In the afternoon, President Hamstead and his wife joined in the M.I.A. "Forum," where M.I.A. policy was discussed by a panel. The Stake M.I.A. then demonstrated how to put on a "bad" meeting!

It is felt that the young people in the

London Stake are a lot closer and better leaders as a result of participation in this Leadership Training course.

SOUTH WEST BRITISH MISSION

Over 90 members and friends gathered at **POOLE** chapel for the South Coastal District Children Sing Festival. Theme of the competition was "Jack and the Beanstalk," and the three Branches who entered their Primaries —Poole, Salisbury and Bournemouth are to be commended on their original interpretations of the traditional fairy story.

Eventual winners were Poole Branch who received a set of chime bars for their prize. Bournemouth came a close second and were awarded a copy of "Sing With Me," the new Primary Hymn Book, and last but not least Salisbury branch who were presented with two sleigh bell sets.

Prizes were donated by the District Primary Presidency and presented by President Steward of Salisbury Branch. Visitors to **TORQUAY, PAIGNTON, BRIXHAM, KINGSWEAR, TOTNES,** and surrounding areas this summer are invited to attend the **TORBAY** Branch, where they will be very welcome.

Meetings are held at the Torbay Con servative Association Hall, "Parkmount," Meadfoot Road, Torquay, Devon—Priesthood at 9.30 a.m.; Sunday School, 11.15 a.m.; and Sacrament Meeting at 6.30 p.m.

As people have had difficulty in the past in finding the meeting hall the following information may be helpful to

Three boys from the Croydon Branch—Martin Touky, Lee Adamson and Tim Boulton—camping in Scotland over Easter. All Teachers, they were taken ski-ing by Branch President John Trevor.

Poole Branch Primary—Children Sing Festival Winners

summer visitors. "Parkmount" is at the junction of Meadfoot Road, and Parkhill Road, Torquay, and Meadfoot Road is off Torwood Street, near the Harbour.

MARRIAGE

The wedding of Dennis Sanderson to Olga Mary Hess took place on January 31 at the East Hull Chapel. The couple are members of the West Hull Branch in the Hull District, and the ceremony was performed by District President James E. Holmes.

BIRTHS

February 6 — to Robert and Lorraine Vann, Bedford Branch, Central British Mission, a daughter, Shannon Lorraine.

February 6 — to Garth and Sandra Goodare, West Hull Branch, North British Mission, a daughter, Tammy Denise.

March 5 — to Albert and Margaret Toyne, Middlesborough Ward, Sunderland Stake, a son, David Nathan.

March 9 — to Richard and Nancy Gardiner, Bedford Branch, Central British Mission, a son, James Richard.

March 18 — to Raymond and Susan Poole, Mansfield Branch, Leicester Stake, a daughter, Christina Susan.

April 5 — to Geoffrey and Julia Wilkins, Chelmsley Wood Branch, Birmingham Stake, a daughter, Catherine Bronwen.

April 4 — to Paul and Ann Weir (nee Woodward) formerly of Nottingham Ward Leicester Stake, now of Maple, Ontario, Canada, a son.

Long Service

ON the occasion of his retirement last year, Walter E. Foote, of Glasgow, was awarded the Imperial Service Medal by Her Majesty the Queen, for over 33 years service with the crown. ...

Brother Foote also has a long service record with the Church, having been a member for 55 years and having served in practically every position possible in either branch, or district.

Long periods of ill health have forced him to be inactive sometimes, but he has struggled back, and when Glasgow became a Stake he was called to the High Council, after recovering from a stroke. His health broke again and he had a blackout and suffered severe scalds, which forced his retirement from work.

Brother Foote's parents joined the Church in 1912 when they were converted by an Elder Higgins. His wife and two sons are also members, Sister Foote being the Stake Relief Society President of the Glasgow Stake. Their eldest son attends the Glasgow University and is an elder, while the younger one is in his 4th year at the Hillhead High School, and is a teacher in the Aaronic Priesthood.

Brother Foote photographed during the Second World War.

Another record that the Foote family can proudly claim is that Grandfather, Father and Son have all at sometime held the position of Sunday School Superintendent. Brother Foote may have been forced to retire from work last October, but this spirit and testimony are active in encouraging others in their work in the Church, and he will keep on trying.

My Father's House

SHORT STORY

by Jennifer Lane

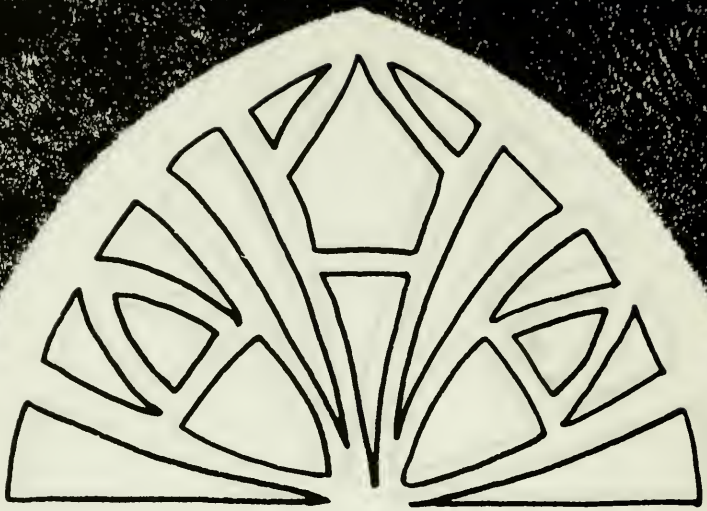
There was once a prosperous small town set in a lovely valley in the South of England and because this little town had done so well it had been able to make many improvements. The merchants had built fine houses; there were delightful parks to walk in and a splendid town hall to meet in. Much welfare work was done and few were in dire need.

Only one thing seemed to be missing and that was a handsome church to do the town credit for the little old one didn't seem to match up to the town's fine new image.

All the bigwigs put their heads together in the splendid new town hall and discussed the whys and wherefores of building a new church, a magnificent new church which would reflect the prosperity ("and the religious fervour" one old councellor was wont to point out) yes, and the religious fervour, of the town. One after another the wealthy merchants offered vast sums towards the new church—it almost seemed that they were vying with each other to give the most (if one were uncharitable enough to think that way).

Then came the hiring of the stonemasons, the carpenters and plumbers and all the multitude of people required to raise a lovely building to the glory of God. For many months they hammered and banged and banged and hammered and chipped away at the stone until the church began to take shape.

Now we all know that when anyone else is working in the

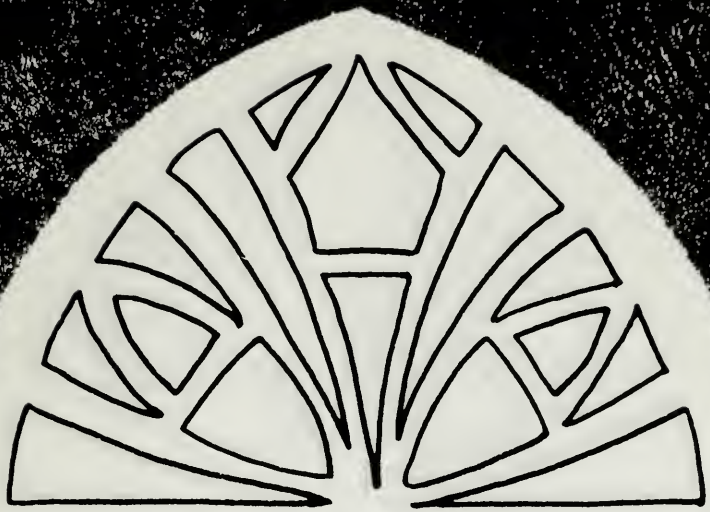


open it always attracts a gathering of people who seem to have nothing better to do than to watch others work and the church was no exception. Housewives stood by and had a little gossip, errand boys leant against their bicycles and gazed at nothing in particular and the bigwigs came to admire the construction that their money (they had forgotten all the smaller amounts contributed by the lesser citizens) had made possible.

And then there was Lucy—Lucy had all the time in the world on her hands, for people called her "simple" and because she was simple she wasn't able to go to school (in this day and age she would have been called something much more technical and been sent to a special school, but this was not this day or age so we must take it that Lucy was "simple")

Like most simple people, Lucy was loving and giving. Lucy knew about God and His beloved Son. Ever since she could remember she had felt closer than close to them. Indeed, she chatted away to them as if they were there in the flesh.

Lucy loved going to God's house and spent many hours in the little old church, sometimes to arrange the wild flowers she had picked in the meadows around her home. She hadn't much to give her Heavenly Father but because she loved flowers almost more than anything else she brought these to Him in their season. First the tiny shy violets and the



pale fresh primroses, then the Lent lilies or wild daffodils, the delicate pink and white wood anemones, sweet scented dog roses, or whatever else she could find she tenderly carried to the church and lovingly arranged.

Lucy watched the great church grow and she knew it was a house for her Heavenly Father, a bigger and better house, though she couldn't think of anything better than the little old stone church she loved so well.

Sometimes she would creep into the church and watch the masons and carpenters at their work, some would speak to the strange child and others would tell her to get out of the way and leave them alone. One young carpenter was always kind to her. He was never too busy to explain what he was doing and why; never too occupied to listen to her soft-spoken confidence, never to hungry not to share his frugal meal, wrapped in a red handkerchief, with his small companion. Lucy loved the gentle man with all her heart—"He's like God is," she told herself, "I know he's like God is."

At last the great church was ready and the day of dedication drew near. What a hustle and bustle there was to be sure. All the civic gentlemen got out their striped trousers and their top hats and their ladies planned the new clothes they would have and shrieked at their milliners and scolded their dressmakers and spied on their neighbours to see what they would be wearing.

The choirmaster rehearsed the choir for the hundred and first time (not the small choir that sang at the old church. Oh dear no! Only the Cathedral Choir from the nearby city was good enough for the elegant new church.)

Lucy was quiet overwhelmed. She was afraid to enter this new house of God. People shooed her out and told her not to get in the way. She couldn't find her beloved carpenter —and she couldn't even find God.

When the great day came all the grand people and the not so grand people began to file into the the now beautiful church, the great organ boomed out and filled the lofty roof with sound. The flowers glowed in the candlelight, and the clear voices of the choir rose in pure, sweet melody. When everyone else had settled in their pews a small form crept in through the great door.

"Oh dear, really!" thought the sidesman, catching sight of Lucy. "How like that child to make a nuisance of herself at a time like this" and he led her to a pew tucked away out of sight where she could neither see or be seen. Then his face reddened with anger and embarrassment, for down the great aisle, with head held high, strode a young man in workman's clothes, clean and tidy but workman's clothes and on a day like this really!

The by now furious sidesman rushed up to the confident young man and took him by the arm to lead him to a more

suitable place as he had done to Lucy and it was at that moment that the great organ ceased playing and the voices of the choir died away and for all to hear came the deep resonant voice.

I came to my Father's house and it was empty, save one, no flowers were upon the altar, no music played or sweet young voices sang His praise—small wonder that my Father dwells not here. Come child (for Lucy had crept up and put her hand in his) **will we go together to the house of our Father thou and I,** and he led her out of the door.

When Lucy looked again at her carpenter, for he it was, she fell to her knees, for before her stood the devine Carpenter, Jesus Christ himself in shining white with a glowing light about him.

"My Lord" she cried and "I never knew you. Will you ever forgive me?"

"You are both forgiven and cured" he said and was gone.

The good people of the town were affronted beyond measure, how dare that low carpenter intrude into their new church in such a manner. It very nearly spoilt the whole service. And that crazy child, true she was better in some ways but now she was insisting she had seen the Lord on the day of Inauguration. Seen the Lord indeed! If he **had** been going to appear, it's as plain as could be, it would have been in His own, beautiful, new church.

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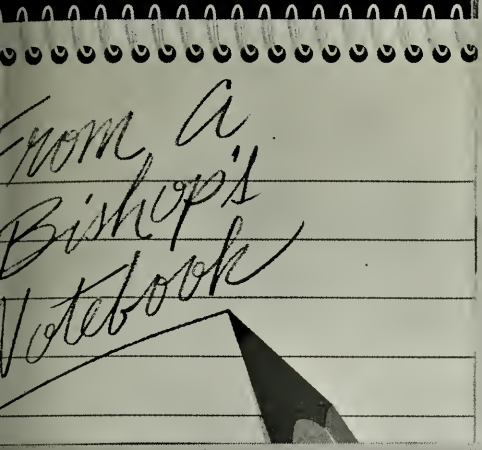

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Mark E. Petersen

The new Council of the Twelve Apostles. From left to right (front row), President Spencer W. Kimball, Elders Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley and Marion G. Romney. Back row — LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.